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## Poetry.

### WHAT SHALL BE MY ANGEL NAME?

In the land where I am going,  
When my earthly life is o'er,  
Where the tired hands cease their striving  
And the tired heart aches no more;  
In that land of life and beauty,  
Where exists no earthly pain  
To o'ercloud the perfect glory,  
What shall be my angel name?

When the spirits who await me,  
Meet me at my entering in,  
With what name of love and music  
Will tender welcoming begin?  
Not the one so dimmed with earth-stains,  
Linked with thoughts of grief and pain!  
No: the name that mortals gave me  
Will not be my angel name!

I have heard it all too often,  
Uttered by unloving lips;  
Earthly care and sin and sorrow  
Dim it with their deep eclipse:  
I shall change it like a garment,  
When I leave this mortal frame,  
And at life's immortal baptism,  
I shall have another name!

For the angels will not call me  
By the name I bear on earth;  
They will speak a holier language  
Where I have my holier birth:  
Syllabled in heavenly music,  
Sweeter far than earth may claim,  
Very gentle, pure and tender,  
Such shall be my angel name.

It has thrilled my spirit often,  
In the holiest of my dreams,  
But its beauty lingers near me,  
Only like the morning beams:  
Wary of the jarring discord  
Which the lips of mortals frame,  
When shall I with joy and rapture  
Answer to my angel name?

Florence Percy.

## Practical.

For the American Lutheran.

### VAIN EXCUSES.

"And they all With one consent began to make excuse." Luke 14, 18.

"There are so many hypocrites in the church and when I become a christian, I don't want to be a hypocrite, but a genuine christian." Perhaps no excuse is more frequently made, and none appears to me more frivolous and unreasonable. Why who ever thought of asking a man to become a hypocrite? We always endeavor to persuade men to become truly devoted christians, and when we find members who deceive themselves and others, we endeavor to admonish them of their sins, and exhort them to reform. Christ denounced the hypocrites, the apostles exposed them, and ministers now preach against hypocrisy. And yet notwithstanding there have always been hypocrites in the church. Among the twelve apostles there was a Judas, in the church at Jerusalem there was an Annanias and Saphira, and in the church at Rome there was an Alexander the coppersmith. So at the present day there are doubtless hypocrites in the church, and this will probably be the case in all coming time. If you wish to look for hypocrites you must look for them in the church; you cannot expect to find them anywhere else. And if you wish to wait till there are no more hypocrites in the church, you will have to live and die in your sins and go to perdition with the hypocrites.

But why do you single out the hypocrites? Why from all the members of the church do you select the very worst one, and hold him up to public view as a sample? Why not select the best, the most pious, the most exemplary and propose them to yourselves as examples worthy your imitation? If you were giving the characters of the heroes of the revolution, you would not select the very worst one as a sample? Would you speak only of Arnold, the traitor, who sold his country? No! you would not mention him, but you would speak of Washington, Lafayette and Franklin and a host of others whose names adorn the history of our country. In speaking of the apostles would you talk only of Judas who betrayed his Lord and Master? Would you not rather speak of Peter, with his fearless integrity, of John with his heavenly devotion, or of Paul with his apostolic zeal? So in speaking of the church at the present day, in-

stead of speaking only of the hypocrites, would it not be more reasonable to fix your attention on the most pious man or woman in the congregation, and surely I should think in every congregation you might find at least one or two such, and say, truly here is a man or woman who seems to be sincerely pious, I have all confidence in that person's piety; surely if religion can do all this for a man, I ought to make a profession of religion and connect myself with the church too.

And even if every member of the church were a hypocrite, that would be no reason why you should live on in sin and lose your soul. If they go to perdition, that is no reason why you should go with them to the same place. I have had persons seriously tell me that they once belonged to the church, but a certain member cheated them or they discovered that such a one was a hypocrite, and therefore they at once quit the church and would have nothing more to do with it. But this course of conduct is just as reasonable as the action of a certain flock of sheep, on board a vessel at sea. One of them found means to spring overboard and immediately all the rest followed, and before they could be stopped nearly every one of them had jumped overboard and perished in the waters. So you resolve, because a certain member of the church is a hypocrite and will certainly go to perdition, that you will follow him and go there too. But if there is any sense or reason in such conduct, I confess I cannot see it. If it is true that there is a God in heaven; if it is true that you have an immortal soul that is destined to be eternally happy or miserable, and if your eternal bliss or woe depends on the fact whether you are a christian here or not, then you ought to become a christian, no matter if the whole world contained nothing but hypocrites.

"I know the importance of religion, and that it is my duty to become a christian, but really my mind is so much taken up with worldly business, that I cannot attend to it now, I must put it off to a more convenient season." Do you then consider worldly business of more importance than religion? or do you consider earthly riches more valuable than your immortal soul? If so, what would it profit you, if you could gain the whole world, and lose your own soul? and how much would you be willing to give in exchange for your soul? And what season do you look for more convenient than the present? Are you looking for a time when you shall not be so deeply immersed in the business of the world? and do you not know that the longer you live in the world, the more intensely you will be engaged in the affairs of the world, and the closer your affections will cling to it? Are you waiting for a time when your heart shall be more tender and open to the influence of divine truth? and do you not know that the longer you live in sin the more cold and hard-hearted you will become? Do you not know also that you are every day of your life liable to death? you may not live another year, another month, another week, or another day, before the shades of another night encompass the earth you may be a corpse, then your convenient seasons will all have passed away and your soul will be forever lost. Consider also the absurdity of this excuse. It is implied in this excuse that you hope at some future time to repent. Now what do we mean by repentance? It is sincere, heartfelt sorrow on account of sin. Therefore by living on in sin you are voluntarily and deliberately doing that for which you hope at some future time to be truly and sincerely sorry, because if your sorrow is not sincere God will not forgive your sins. Did you ever hear of any sane man, who engaged in a business, for which he hopes that in a short time he will weep tears of penitence and would give the wealth of the world if he had not done so?

Consider also the insult and the contempt with which you are treating God. Suppose a father had a dissipated son, who was daily and nightly engaged in scenes of debauchery and drunkenness, and the father had at length come to the conclusion that he would disinherit him, unless he would reform and become a respectable man. Now suppose this dissipated son should come up to his aged and venerable father and say to him, Father I understand you have resolved to disinherit me if I do not reform. Now it is true I have not much regard for you, and would not reform, on your account, but I will tell you what I intend to do; I intend to live on in this course

for some time yet, but after awhile I intend to reform, just in time to secure my inheritance. What would the father say to this? Why, you impudent, miserable, drunken wretch, you must reform now, or I will disown you! This is the language which you speak to God, you tell him that you intend to live on in the service of the world and of the devil, but at some future time you design to repent, just in time to escape the torments of hell and secure the inheritance of heaven. Oh it is awful to think of; the wonder is that God does not strike the impenitent sinner down in the midst of his sins. God mostly gives such over to hardness of heart and reprobation of mind. The influence of the Holy Spirit is withdrawn and they become totally unconcerned about the salvation of their souls. And sometimes we hear such a hardened sinner remark, These things used to trouble me a good deal, I used to feel uneasy when I heard a real practical sermon preached, and occasionally I had compunctions of conscience when any remarkable visitation of Providence befell me, but now these things don't affect me, I can sit easy under the most pungent appeals from the pulpit and I never have any more compunctions of conscience. I told you last Sabbath of the man who was dying of a broken limb. When the physician came in, he asked him, how do you feel sir? O! said the man, very well. The physician then placed his finger on the wound and asked him, do you feel any pain here, where I press my finger? No, said he. Well then, said the doctor you are pretty near gone, you are nearly dead. So when a sinner feels so perfectly easy about his spiritual condition, has no more compunctions of conscience, and thinks that all is well, then he is pretty near gone, he is nearly dead in trespasses and sins.

Pastor.

## Travels.

### Men & Things as I saw them in Europe

LETTERS FROM AN AMERICAN CLERGYMAN.

#### IV.

St. Pauls. — The Tower. — The Thames. — Westminster Abbey. — Stone of destiny. — Regent's Square Church. — Dr. Hamilton. — St. James's Westminster. — Bishop Wilberforce.

The Cathedral of Saint Paul's, London, is a huge superstructure, surmounting a hill, in a crowded part of the city, near the Thames. Its immense walls are being covered with the memorials of great men, who by sea and land have extended and are extending the dominion of England. It did not impress us as we expected, and we felt that the busts and boasting epitaphs of naval and military commanders might be somewhere else than in a house consecrated to the worship of God.

The Tower of London is a collection of many buildings inclosed within a wall, whose gates are strongly guarded. Its bloody history is known in all the earth. We were shown the Armory, a long room crowded with men on horseback, illustrating the kind of armor worn for six centuries past. The waiter, in harlequin dress, who conducts you through it, gives you a brief and rapid history of each knight, and gets you on and out as quickly as possible. He gives you not a minute to sketch, note, or consider. The small, secluded room, where are deposited the crown and crown jewels, is an object of curiosity. Our company was counted as we entered it; we were then given over to quite a dainty old lady in cap and gloves, who took us around a glass case, and gave us a hurried account of the various articles it enclosed, which she valued at twenty millions, but whether pounds or dollars I do not remember, nor is it material. We were again counted as we went out, and the door was shut. To one whose heart has often bled in reading of the atrocities there committed, and whose imagination has magnified it into a most massive and towering prison, a frowning relic of barbarism, it is a most flat affair. Its bloody history alone invests it with the least interest, and there are but few bloodier spots in Europe. As you pass over its rough pavements and through its dark passages, you feel as if haunted by the ghosts of the queens, princes, nobles, saints, and sinners who were there legally and illegally murdered. What a bloody history is that of England!

A sail up or down the Thames is a curious affair. It runs through the city, and is one of the great thoroughfares of the town. It is crowded with small steamers, which stop at

given points for receiving and discharging passengers, which is done with great rapidity. It was our lot to see it and sail upon it when the tide was down, and then the stream was small, the current rapid, and the bed of the river exceedingly filthy. Above the London Bridge, the rear of the houses and warehouses run down to the river, which renders the prospect any thing but pleasant to those upon its waters. Paris has made every thing of the Seine, and Dublin much of the Liffy, but London has made nothing of the Thames for its adornment. Its shipping and great docks lie below the London Bridge.

Westminster Abbey is a fine specimen of the old Gothic architecture. Days might be spent in viewing and noting its points of interest, and the tombs of the illustrious in letters. Its general plan is that of a Latin cross. In the Poet's Corner are the monuments of the most distinguished poets of England; in other parts of it are those of statesmen, warriors, scholars, and artists, who have shed lustre on the British name. The monarchs of England are crowned in its choir, where under the coronation chair is the famous stone "Lia fail," or "stone of destiny," on which the kings of Ireland were crowned for ages, and which had the peculiar property of giving forth a terrific sound when any of the royal Seythian race was crowned upon it, and of being silent on all other occasions. It was taken from Tara to Seone, in Scotland, and thence to England, and over it the coronation chair now stands. The star of empire is said to be governed by the movements of this stone! The Irish legends have much to say about the "Lia fail," and the good genius of Ireland yet weeps over its removal. With its return to Tara there will be a return of empire!

I declined all invitations to preach in London, that I might spend a Sabbath in hearing and seeing for myself. I went to the church on Regent Square, to hear the Rev. Dr. Hamilton, so favorably known in our own country by several attractive, popular, and truly evangelical works. This is the church in which Irving once preached with a popularity which has never been equaled—when prime ministers, dukes, and nobles were willing to enter by a window to hear him. The church is plain, but substantial and large. I entered it before service commenced, and was shown to a backless bench in the middle aisle! I had the consolation of seeing others, male and female, treated with equal politeness. After the service commenced we were invited to empty pews, of which there were several. Others accepted, but I declined the honor; and, partly out of ill humor with their way of treating strangers, I kept my backless seat through the service. Instead of Dr. Hamilton, my old friend Dr. Cunningham, so widely and favorably known in America, rose in the pulpit and performed the entire service. It was a missionary sermon from 2 Cor., v., 14, 15—full of matter, sound, long, and exhaustive of the text. It was Scotch throughout. After service I was introduced, in the vestry, to Dr. Hamilton, with whom I went to dinner, in company with Dr. Cunningham. Dr. Hamilton is very like his books—pleasant, imaginative, free in conversation, full of information, cheerful, with free accent, and manner which would prove his north Tweed origin if met in the moon.

Hearing that Wilberforce, bishop of Oxford, was to preach a charity sermon in St. James's Westminster, in company with Dr. Cunningham, I took a very long walk to hear him. The house was thronged when we reached it, and we went into the gallery. I took a stand in front of a seat which had two persons in it, but there was no invitation to enter. After keeping my standing position for some time, I heard my name rather audibly whispered into the ear of the beef-headed John Bull that kept the seat, and by some person who had seen me at Exeter Hall, when I was invited in. My temper was much the same as at Regent's Square; but, as my feet were not in the best condition to sustain it, I bowed and entered. The service was read intolerably, and was rendered ludicrous in one portion of it, where the minister paused, and, by way of parenthesis, gave the name of a lady who desired to offer public thanks for her safe delivery of a son! The singing was performed by boys. The Bishop was heralded from the vestry by a man wearing a military chapeau, and holding in his hand a wand of office; he conducted him to the pulpit, arranged his robes,

and shut him in. His text was John, xvi., 26, and the sermon was decidedly the poorest I heard in Europe. It was short, pointless, and, save in a single paragraph at the close, without any reference to the subject for which the collection was solicited. He is said to be one of the ablest bishops on the bench, and if this was a specimen of their preaching, I could most devoutly unite in the language of the Liturgy, and pray, from such homilies, "may the good Lord deliver us." The Bishop is a short, not handsome man, of youthful appearance, with considerable character for cleverness and eloquence. He is regarded as a Tractarian, and as sympathizing in many things with some of his kindred who have already gone to Rome. He so manages, however, as to excite the hopes and fears of each of the parties into which the Church of England is divided, each party having claimed and disowned him. To such an extent has he carried this double dealing, as to have secured for himself the appellation of "Slippery Sam."

How must the sainted spirit of William Wilberforce regard, from its abode on high, the unworthy conduct of his erring sons! Well said Solomon, that we know not who shall come after us, whether they be wise men or whether they be fools.

### The Study of Children's Faces.

It is interesting to study human nature in children's faces—to see the effects of different modes of education upon diverse developments of mind and body. Many children look sour, willful and ugly; some sad, even while others look sweet, pleasant and happy, as children should.

Much as perfect or diseased physical natures, proper or improper diet, may have to do in producing these appearances, home discipline and example, as a general thing, have more. Mothers do not realize that they fasten their own feeling, so far as expressed, in their offspring. She who scowls and frowns habitually, must not expect her child to look joyful, but gnarled or surely. Like mother, like child; only she who "sows the wind" in the heart of her daughter, may expect to see the whirlwind gather and burst forth, as our harvests are generally more plentiful than the seed we scatter.

Select a very pleasant-looking child, and notice if it has not a very pleasant-looking mother—one who answers many of its thousand and one questions with a warm, loving smile, instead of turning away the inquiring mind, and fretting at its endless teasing.

Woe of us, amid continual irritation, would preserve the same benignity of countenance? and can children be expected to do better than their seniors and teachers in this respect? How I pity the half dozen offspring of her in whose house there is no acknowledged rule, save, perhaps, the youngest child! These youth do not look very happy—much less so than though they had been taught obedience to parental authority, for their mother neither feels nor looks very joyful.

But displeasing as is a surly-faced youth, a sad child is indeed a very sorry sight. If its body has much vitality, a sensitive soul breathes an incongenial atmosphere, probably in the very heart of home. Childhood should be laughing, rosy, sunny! and when it is thus, how attractive! I had almost said, how beautiful are they who represent it, though their features be very unsymmetrical! Many a mother is overburdened with care and sorrow, whose, is a continual struggle with the heavy artillery of life, when it is hard to wear smiles; yet chafing and fretting cannot lighten her burden. She must look to God, who will do all things desirable for her—He who loves to see his creatures happy.

God never forgets any labor of love; and whatever it may be, of which the first and best portions or powers have been presented to Him, He will increase and multiply seven-fold.

THE Persians, as ancient writers inform us, used to teach their sons three things: to ride, to pay their debts, and to tell the truth.

HEALTH, an indispensable requisite for business, as well as amusement, which young men spend the greater part of their money in damaging, and the old men the greater part of their wealth in repairing.



## Original Communications.

## THE SYMBOLICAL SYSTEM A PROCRUSTEAN CONCERN.

Is it not remarkable that our American and European Symbolists, who all profess to believe in the semi-inspiration of the Symbolical Books should differ so widely as to their real meaning. Yet so it is, how are we to account for this. Just look at the different shades symbolism has assumed in this country. In Germany it has run its career of bigotry and fanaticism, and it is hoped it will soon run it here too. I asked an intelligent Evangelical minister who had just come fresh from one of the most respectable universities, "what is the standing of the Alt-Lutheran in Germany, and what their prospects?" His reply was that they were looked upon by all intelligent Christians as a set of fanatical bigots, that they had no influence and that their career was nearly run. I asked particularly how it was with the Rev. Wm. Loche, the great and awful Father of Symbolism. He replied that Loche was looked upon as of no manner of account, that he had no influence out of his own congregation, and very little there. Now this bigoted uninfluential Pastor of a Bavarian congregation, may be looked upon as the Apostolic Father of Symbolism in America. He has been instrumental in planting at least three of our shades of Symbolism in this country. But let us take a nearer view of the harmony of this beautiful system of brotherly love and Christian unity. This will enable us to judge of its infallibility and is proof positive of its divine origin. We have

1. The Henkleites, because they were the first who set up the claim to exclusive Lutheranism in this country. This theological Chimera has haunted the Henkle family for some three or four generations, and it seems has not yet run out. Some 35 years ago this stripe of Lutheranism nearly ruined our churches in Va., N. Carolina, and Tennessee. For many years these men had it all to themselves; there were none to dispute their exclusive right to the name of Lutheranism. But now they are thrown far in the back ground. These Henkleites were born in America and were surrounded by other sects, and had a different kind of people to deal with, and were consequently compelled to modify their system in its most repulsive features. They are evidently improving.

2. The Missouri Synod. This body had its origin in the brain of Pastor Loche. If I mistake not he sent the first colony here about 1837. But they soon kicked out of the traces, and set up for themselves, and claimed to be the only Lutherans in the U. States. This is a large and growing body, though its growth is most from immigration. I need not speak of the bigotry and exclusive sectarianism of this faction. Every body knows what the Missouri synod men are. They are rapidly building up the German Methodist, United Brethren, and Albright churches—all their members who become awakened go to one or the other of those churches.

3. The Buffalo Synod. This too is one of Loche's nurslings, but like the Missouri men, fell out with the Bavarian Pastor, and put Grabau in his place. We are not well enough acquainted with these symbolists to say what they are doing, but have little hopes of their doing the church much good. But they do not fraternize with any other faction.

4. The Wartburg Iowa Lutherans. This is the last nursing of Pastor Loche, the Benjamin of his spiritual family, and has remained under his paternal protection, and walks in his commandments. They are dead, and for all the good they do they might as well be buried, they too are helping on amazingly in building up the German Methodist church. All their people who become converted leave them.

5. The Joint Synod Of Ohio. This is a mixture of good and bad elements, German and English, we have nothing bad however to say of this body, only that it is symbolical and tries to tread in the footsteps of the Missourians, but can't keep the path.

6. The Scandinavian Augusta Synod. These men are now since they have cut loose from our American Lutheran Synods working mightily into the hands of the Methodists, who are doing the work that the Lutheran church ought to do herself. In their bigotry and hatred of the American Lutherans they are not behind any.

7. The Philadelphia Professors. We hope the good brethren who manage affairs at what they no doubt suppose to be the fountain head of pure symbolism, will excuse us for patting them so low on this roll of honor. Whether right or wrong we have gone and done it, we have placed them opposite the sacred number and although the theme is far from being exhausted, we must close our catalogue of symbolists here. To be sure we have not yet assigned the redoubtable Editor at Allentown his niche, nor Ludwig of New York, but it is hoped in all charity that one or the other of these seven factions will admit them into communion.

But we have now to do with the Philadelphia faction. This is also of a mixed nature. German and American, though mostly American. This is a kind of symbolical eclecticism, it is to take in all the rest, and to transform them into some kind of ecclesiastical shape. The repulsive features of the raw doctrines of the old symbolists are to be gilded over and made palatable for the more intelligent of our city Lutherans. Hundreds of our intelligent Lutherans in Pennsylvania would spurn the naked doctrines as they fall from the lips of a rude German pastor of the Missouri stripe, on the subject of baptismal regeneration, or the real presence, and yet will swallow it all down when gilded in the columns of the Lutheran and Missionary. But enough for the present. I say in conclusion does it not seem passing strange that these pure Lutherans cannot agree better? Can they blame us outsiders for differing from them? Let them become united in their several notions about the meaning of the symbols and then it will be time for us to consider their exclusive claims to pure Lutheranism.

## Home Missions of the Synod of Central Penn'a.

Dear Bro. Anstædt,

No doubt the members of the Synod of Central Penn'a would be interested in a short account of our missionary operations, I concluded to give you a short sketch for publication in the American Lutheran.

LOCK HAVEN MISSIONS.—These I visited on the first and second of November. On the evening of the first I preached for the German Congregation, and, although the political excitement was at its height, and the world renowned Geo. F. Train was making a political speech in the court house, yet the Germans manifested, by their attendance at church that they loved their church and the worship of God more than either politics or Mr. Train. This congregation is in a flourishing condition and promises well for the future. They are straining every nerve to liquidate the debt still resting on their church. They have already done nobly, and will no doubt succeed in wiping out the thousand dollars still resting on their house of worship. If any lover of the church, and especially of the German portion, has a ten, a five, a one dollar bill to spare, I would say send it to our struggling German brethren at Lock-Haven, and I assure you it will be thankfully received and properly applied. Come, brethren, send in your cash to Rev. E. Grothe, the faithful and devoted pastor of the congregation. If that debt is cancelled they will be abundantly able to support their own pastor, and do it well. What you do for them do it quickly. Bro. Grothe, the beloved and zealous pastor, is laboring here at a sacrifice, and yet for love of Christ and his cause, is bending all his energies for the success and prosperity of the German mission in Lock-Haven. May the great head of the church bless and prosper this noble band in their christian efforts.

On the evening of the 2nd of November I preached for the English mission. But on account of a political causes on the same evening, very few, except the members were present. This mission was in a rather distracted and precarious condition when the present missionary, Rev. Gheen, took charge of it. Its failure, or utter extinction was predicted by some from whom we expected more of a christian spirit. But those pseudo prophets have hitherto been disappointed, and I hope may ever be so. This congregation scarcely numbers twenty five members, but they are brethren who have a mind to work and give. This is evident from the fact that they pay their pastor \$400 a year, give him a house for which they pay \$60 rent, and \$75 for a hall to preach in, amounting to \$535. And this from twenty-five members and a few friends not members. When I preached for them we took a mission collection, and to my surprise realized \$19.—Besides all this, the pastor informs me that at Christmas they presented him and his family with articles of domestic use amounting to \$120.—Such a band of brethren desire the fostering care of Synod.

Bro. Gheen is laboring here with commendable zeal and encouraging success. The congregation has greatly improved under his efficient and zealous labors, and is truly in a flourishing condition considering its youth.

Both these missions have flourishing Sabbath-Schools, numbering about one hundred (100) scholars each, with a good corps of teachers.

About the middle of November I started to visit the Stone Valley and Millerstown mission, but unfortunately, when about twenty miles on my way, my horse got lame, and, having no other way of going, I was compelled to stay and doctor my horse, and after lying over nearly two days, I was obliged to return without accomplishing my object. Subsequently, however, I visited Stone Valley mission. I found our Missionary, Rev. E. Studebaker, on the field, and just beginning his labors, I got a description of the field and the different points at which congregations might be organized, from Anspach, an aged member of our church in that valley. From this descrip-

tion, and what I saw myself in passing through the valley, I at once saw that one missionary was insufficient to do justice to our cause in that valley. But more about this hereafter.

MILLERSTOWN MISSION.—On account of the mishap above stated, I could not visit this mission yet, but will do so next month, our missionary, Rev. J. J. Kerr, is laboring in this field, and has reported to me an interesting work of grace among his pupils. (He is teaching in connection with preaching) when I visit this point I can say more about it.

Our mission fields are all supplied, as I trust, with faithful laborers, and thus far we have been able to meet all our expenses without drawing on our Treasurer for more than seventy-five (75) dollars, but will need about one hundred (100) dollars more to meet our expenses between this and Synod, and hope the brethren will bear this in mind and send in their contributions.

Besides the mission points already occupied by our Synod, there are still other points within its bounds, where missions should be established. We should have at least three more missionaries within the bounds of our Synod. But the question arises, where are the men and how shall they be supported? We answer give us the means and we will try to get the men. The means might be abundantly supplied if every ministerial brother would do his duty, I don't believe as some say, that the fault lies altogether with our members, but in great part with the pastor. Many hardly make one direct appeal to their members in behalf of this noble cause for fear of curtailing their own salaries. Others never enforce the duty of benevolence upon their members as a necessary christian virtue. Others manifest no interest in this cause themselves, and of course cannot expect their people to do so. Again others show such a miserable, penurious, and miserly example to their people, that they conclude that either there is money enough or the cause is not worthy of their support. "Like priest-like people." Now we have at least 9000 members in connection with our Synod, and if, on an average, each one contributes but fifteen cents, we would have a fund sufficient to support all our missionaries, and several more in addition, and be able to throw several hundred dollars into the parent Society. Where is a congregation so poor that they could not do this; I am satisfied that if proper efforts were made by each pastor, this, and more too, might be accomplished, and must be, before we can say "we are clear of the blood of all men." I appeal to the conscience of every clerical brother in our own and other Synods, to consider his relations to his God, the church of Christ and the souls of his fellowmen, and ask himself before his God, "have I done my duty?" Souls are perishing for the want of the bread of life at our very doors, while we are abundantly able to supply them if we will. A little effort and self-denial, and more zeal in this holy cause will bring relief to perishing sinners around us. Shall these precious souls for whom Jesus died go down to the grave and endless night, on account of our sloth, negligence and penuriousness? If so, then brethren, they will rise up at the day of Judgment and condemn us because we loved our ease and money more than the souls of men or Christ who died to redeem them. Brethren, reflect on these things and prove your devotion to Christ and his cause, by your increased contributions to the cause of missions and every other object of benevolence.

D. SEEL, MISS. PRES.  
of Synod of Cen. Pa.

## A THOUGHT FOR THE HOUR.

Said Rutherford, in view of the troubles of Scotland: "If this land were humbled, I would look that our skies should clear and our day dawn again."

"Is not this language remarkably appropriate for us at this time? True, the day appears to be dawning, but perhaps God is only trying us, to see if we will receive blessing with humility. If we be puffed up with our successes, the day may be far distant when we can rejoice under 'clear skies.'"

Will this nation humble itself before God? Armies, generalship and statesmanship all go for nothing in the sight of God when he would overthrow a nation of pride. He alone giveth victory. If we would be safely brought out of our national troubles "into the clear sky and bright day," let us humble ourselves before God. Let us thank him for the rod, and endeavor to learn the lesson he has set before us. Let us put away our national and individual sins, and with true humility resort unto our God. Thus, did our fathers. So let us, their children, do. Then shall "our skies clear and our day dawn"—then shall we truly become the "happy people whose God is the Lord."

## Luther's Good Preacher

"I would not have preachers," said Luther, "torment their hearers with long and tedious preaching. When I am in the pulpit I regard neither doctors nor magistrates, of whom above forty are here in the church; but I have an eye to the multitudes of young people, children, and servants, of whom there are above two thousand."

"Christ taught by parables, that all could understand, and this is the art of speaking. Philip M. D. and John J. Jones are learned men, well skilled in the Scriptures. I would not make a step into the pulpit for them." It is said that Melancthon, on some occasion, arose to preach a sermon text, "I am a good shepherd." On looking around on his numerous and respectable audience his natural timidity overcame him, and he could only repeat the text over and over again. Luther, who was in the desk with him, at length exclaimed "You are a very good sheep!" and telling him to sit down, took the same text and preached an excellent discourse from it.

For the American Lutheran.

## THE AMBASSADOR'S DUTY.

The minister of the Gospel is an ambassador of Christ. He is to proclaim the same truths, and lay down the same terms of peace as Christ would, were he again on the earth. To perform this duty aright, the minister must be able not only to say, "I preach the gospel," but also, "I adapt it to the condition and capacity of my hearers." It is not an unusual thing to hear the Gospel preached, but it is very often the case, that the word preached is not adapted to the wants and understanding of those who hear it. This is perhaps owing more frequently, not so much, to a want of ability in the preacher, as to his lack of judgment, or inclinations to accommodate himself to those whom he addresses. Sometimes, it is to be feared, it arises from a desire for display and to excite admiration rather than with a view to be faithful and useful. One of the great wants, at the present day, is not preaching—for of this we have enough—but preaching of the right kind.

When the minister stands up, as an ambassador, to proclaim God's word, he should bear in mind to whom he preaches. The truths, which he presents, should always have reference to the moral condition of his hearers. He should address them in their true character. If his hearers are unconverted or impenitent, he should neither lack in inclination nor courage to tell them so, and present that class of divine truths which are best suited to awaken them and lead them to Christ. If he fails in this, he is unfaithful to his sacred trust and unworthy of his high commission. If his hearers are pious, he should address them accordingly. If of a mixed character, some Christians and others not, the necessary distinction should be made, giving to each "his portion in due season."

Though reason, observation, experience and revelation all unite in inculcating this truth, yet, we find that it is very often disregarded. Sinners are not unfrequently addressed as saints, and saints as sinners. Think of it! An ambassador addressing rebels as loyal subjects, and loyal subjects as rebels! Not less incongruous is the practice of some, who profess to be the accredited ambassadors of Christ. The consequence of such a course, to say the least, is never beneficial, but frequently detrimental. The sinner is encouraged, the saint discouraged; the one is hardened and made to rest in carnal security, the other is perplexed and ready to faint in his mind. This is not doing justice. It is not giving each "his portion in due season." Thus did not Christ and his apostles address men. They addressed the saint as such, and the hypocritical and openly wicked in their true character; and in this respect ministers may, with safety and profit, imitate their example.

But if the ambassador of Christ should remember to whom he preaches, of equal importance is it, that he should be careful how he preaches. He should be sure that when he speaks, he is understood. "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" His language and style should be adapted to the capacity and comprehension of his hearers. Though dignified, his language should always be plain and simple. Language, such as the people understand and appreciate. At this the minister should aim. He should clothe his sentiments, not in a garb of latinized and greekized words, but in plain intelligible native language. For a want of simple language, we are sure that we have often heard sermons of forty or fifty minutes in length from which nine tenths of the hearers, did not get half a dozen definite ideas. It is painfully sickening and disgusting, to hear a man proclaim the Gospel (?) in this style. Preachers, who indulge in such performances, deserve as richly to be scourged from the house of God, as those of old who made God's house, a house of merchandise. The one desecrated it for filthy lucre's sake, the other uses it as a place in which to exhibit his vanity or want of judgment. We verily believe that it is owing more to this than to any other one thing, that not more good is accomplished by the preaching of the Gospel. Many and many a soul has gone away from the house of God unedified, uncomfortable and unconverted, simply because the preacher did not accommodate himself to their capacity in the use of his language. In the name of reason and common sense who preach at all, if those who hear cannot understand what is preached?

Let the preacher then use plain intelligible language. If he preach in German Arnd's Wahres Christenthum, Luther's Haus Postille and his German Bible will furnish him with the very best model in this respect. If in English, let him select, so far as possible, good old Anglo-Saxon words, as the vehicle in which to convey his message. The Tinker of Elstow, that immortal Dreamer, may, with safety be recommended in this respect, as worthy of his imitation.

SIMON.

—The children of Israel were not only reproved, but punished because they did not serve the Lord with gladness.

[From the Lutheran Observer.]  
"The Radicalism" of The Missionary Institute Practically Illustrated.

The subjoined communication has been in my hands about seven months. It is from the Rev. —, a former student of the Missionary Institute. It will speak right out in regard to our "radicalism."

"Being irregularly supplied, and lying waste of late for two years, our church here was exposed to rapid retrogression. Others had been busily engaged in gathering into their churches, many of our old and young people—the spirit of proselytism was not idle. The outside material was, for some time, almost wholly lost to our church.—In consequence of these, I found in the four churches belonging to this mission, only eighty-one members. The spiritual condition, however, considering these disadvantages, was encouraging. "During last summer, my visits to the sick-chamber were frequent—a solemn place indeed!"

"During the winter, I made four protracted efforts to lead sinners to Christ, and also catechized; and this spring confirmed four classes of catechumens. The four meetings together lasted a little over ten weeks—the only assistance I had was five or six sermons. In these several meetings with scarcely an exception, the preached word was listened to with marked attention; and the chief Shepherd of the flock was pleased to add his blessing to the conviction and professed conversion of fifty souls.

"During these meetings, I organized four classes of catechumens to whom I delivered part of the time, six lectures a week. These lectures I continued, with two classes, from the 5th of November to the 9th and 16th of April, and with the other two, from January 1st to April 30th and May 14th, at which dates respectively, the four classes were confirmed, numbering thirty-four members. The whole accession to our number thus far thirty-seven.

"Catechisation had been much neglected, and some indifference prevailed in regard to it even among some of our own members. It is cried down and greatly opposed by a certain sect whose members are filled either with ignorance, self-righteousness, or bigotry. Some of the dear youths, whose parents belong to this, were anxious to attend our lectures, but were prevented by them.

"I always valued catechisation very highly, and much appreciated your excellent lectures delivered to us on this branch of our studies, but I am now more deeply convinced than ever of its very great importance and necessity. Much as I love special efforts, designated revivals, if one had to be dispensed with, I would rather, you ten times rather dispense with them than with catechisation. Without a good foundation, no edifice can stand in times of storm.

"Much deep spiritual feeling, not wild fanaticism, was manifested in our catechetical classes.

"Upon the whole I feel much encouraged by the evident blessing of God, at least to some extent, on my very feeble efforts to do good. Assured that God will not suffer his word, when presented in its purity and in sincerity of heart, to 'return unto him void.' I feel convinced that the seed sown in weakness, will some day more evidently spring up and bring fruit to his glory.

"In preaching, I always aim at the combination of the doctrinal with the practical." I see the necessity of this more every day—the common mind, here at least, has been too little indoctrinated, and hence, some views are entertained by some, bordering on fanaticism; to this, however, there are some excellent exceptions.—As we are surrounded by mere formalists on the one hand, and on the other, by those who move by mere excitement, our church is exposed to both these extremes, if not shielded by faithful teaching of the truth.

"Besides various other duties, I preached since here, 132 sermons, delivered 82 catechetical lectures, made 49 visits to the sick, and lectured 22 times in prayer-meetings."

Permit me to add, Messrs. Editors, that the above is the result of eleven months' labor. We receive these reports from our alumni, to be read to our monthly missionary meetings. I would here remind those who have neglected sending their reports, that we cannot release them from their promises.

Pardon one more extract from the same report:

"Few brethren in the ministry are willing to make greater self-denials than we have done this year, for the good of our Zion here. I have spared neither time nor labor, nor consulted my own convenience, and we have practiced a little more than strict economy. For these things, I claim neither favor nor honor, as I have endeavored in the fear of God to discharge my duty only."

In conclusion, I would not be understood, that I could give an equally favorable account of all our alumni. We don't profess to put brains where there are none; and when hypocrites go to a theological school to prepare for the ministry, the devil is very seldom cast out of them.

H. ZIEGLER.

## Missionary Institute.

I hereby acknowledge the following amounts received for the support of the Professor of Theology in the Missionary Institute at Selinsgrove, Pa:

Jan. 6. Shields & Bro., Philadelphia	\$5 00
11. Jan. J. Kent Sante & Co. do.	25 00
11. Bush & Kurtz do.	10 00
11. Mrs R. Reisky do.	1 00
13. John Wilt do.	3 00

All the above was received per Schoch & Waggen-seller.

J. G. L. Shindel, Treas.

In doing good we are banded together with Christ and all his people, in heaven and on earth. The honor of the society is almost a temptation to do well.



# THE AMER. LUTHERAN.

Selinsgrove, Thursday, Jan. 19. 1865.

## THE CHURCH AS SEEN THROUGH SYMBOLIC SPECTACLES.

The "Lehre und Wehre," organ of the Old Lutheran Missouri Synod, has entered on its eleventh volume. Prof. E. A. Brauer, he that used to be of Pittsburg, treats us in the preface to this volume to a panoramic view of the Lutheran church as seen through his symbolic spectacles. The first object that looms up before his distorted vision is the "so called Lutheran General Synod of the United States." And he "rejoices in his heart that the peace, the dear peace in the General Synod has been entirely destroyed, for this peace, he says, was an abomination, an ungodly state of things, a derision of the divine Revelation, and a deep inward destruction of the church." Who among us with the widest stretch of the imagination could ever have dreamed, that peace in the General Synod would produce these direful effects? Do not these words sound more like the ravings of a madman, than the calm ratiocinations of a christian scholar? But who, it will be asked, has performed the herculean task of destroying the peace of the General Synod? To the "Lutheran and Miss." says Prof. Brauer, "belongs the great merit" of having done this. We certainly do not envy the Lutheran and Miss. "this great merit," and would infinitely prefer the Savior's blessing on the peace-makers, to the woe which he pronounces upon those through whom the offence cometh.

Further the Professor informs us that "American Lutheranism" stands helpless and deplorable before the weapons of the Old Lutheran, and that its "vital christianity" and its "revivals" no longer appear imposing nor deceive any one. Think of the piety of a professor of theology who sneers at revivals of religion and vital christianity!

Our friends in Philadelphia, the Professor thinks, have made a good beginning with their paper and new seminary, and prays for a blessing that their actions may correspond with the confession of their lips. About this, however, he has some misgivings, for he continues: "Whether this separation from Gettysburg will also be followed by their separation from the General Synod, appears questionable; and yet the Word of God commands in the most unequivocal terms, not only the separation from false doctrine, but also from the publishers and advocates of the same. To hold synodical and sacramental connection with such, is a sin, disobedience to the Word of God, and therefore very unLutheran."

We predict that the Missourians will be disappointed in the Philadelphians. It is true, the latter have made "a good beginning," but they will have to go a great way farther before, in the eyes of the Missourians, "their actions will correspond with the confessions of their lips." It will not be enough for them to confess the Symbols for themselves; they must also break off all synodical connection with the General Synod, all intercourse with American Lutherans and ministers of other denominations, and abandon all benevolent operations with which any other denominations have anything to do, such as the Bible, Tract, and Sunday school, or Missionary Societies; they must dissolve their connection with Free Masons, Oddfellows, Sons of Temperance and all secret societies, and discipline and expel all their ministers or church members who continue their connection with any of those societies; they must give up their "abolitionism" and advocate slavery on Scriptural principles as the Missourians do; it will not be sufficient merely to believe in Baptismal Regeneration, they must also practise exorcism to drive the devil out of the child; it will not be sufficient to hold the real bodily presence in the Lord's Supper, they must also introduce private confession and absolution, practise close communion, and put wax candles and crucifixes on the communion table; they will also be expected to give up their "puritanical views" of the Christian Sabbath and adopt the Symbolic view which is liberal enough to allow a man to go to Sacrament in the morning and to the ball room in the afternoon. In addition to this Prof. Brauer intimates that they will have to expel Dr. Seiss and Rev. Vogellach on account of their chiliastic views, as the Missourians have also expelled two of their ministers for the same errors. Are our friends in Philadelphia prepared to go to this length? We think not. Their early christian training would revolt against it, and even if the professors and preachers would go that far, their people would not go with them; there is still too much "vital christianity" among them for that. Therefore we predict that the Missourians will be disappointed in the Philadelphians, and they may expect soon to be as soundly abused by the Missourians, as the General Synod is abused by them.

With the review of other Lutheran Synods in this country Prof. Brauer makes short work.

The Ohio Synod, he says, is making some progress against secret societies, Unionism &c. but here also the practice lags far behind the profession.

The Iowa Synod still teaches its soul destroying Chilianism. In addition this synod also holds to the further development of the symbols (die Fortentwicklung der Symbole.) Loche is the father of this synod, as he also is of the Missouri, but not of the Buffalo Synod, as one of our correspondents erroneously asserts. He, the father of Old Lutheranism in this country, has made the astounding discovery, that the symbols are defective in some points and need to be farther developed. We congratulate him on this discovery; the American Lutherans knew it long ago.

The Synod of Wisconsin sails under false colors, says Prof. Brauer, for although she professedly receives the whole of the symbolical books, yet she receives her ministers from Basil and from the unionistic church of Prussia. This is dissimulation, unchristian, and unLutheran.

The Buffalo Synod he tells us takes its consolation from the fact that it is a small flock, much smaller than Missouri; but he reminds them that their being a small flock does not necessarily make them that small flock of which the Saviour spoke, and moreover that the Concordia Synod is still smaller than Buffalo. But it is not only the different Lutheran Synods above mentioned against which the "Lehre und Wehre" intends to carry on its warfare, but also against the sects outside of the Lutheran church, and especially against the generally prevailing American abolitionism and humanitarianism! Now then, let br. Passavant look out!

Is it not astounding that these men who came from Germany to this country professedly for the sake of liberty of conscience should array themselves in opposition to freedom and in favor of human bondage.

## THE OIL FEVER

is raging fearfully in some parts of our country at present. The discovery of petroleum in different parts of the land has made some men very rich, and now a great many speculators are naturally desirous of possessing oil wells and becoming rich too. "Recently," says the "Fr. Botschafter," of Dayton, Ohio, "this epidemic has also made its appearance in this part of the State; they begin to smell oil in Preble county, and arrangements are being made to dig oil wells. Wherever a grease spot is seen upon a stream, or in a well, there the oil is suspected to be in the vicinity. We have just heard that there is a well in our city (Dayton) the water of which is so oily, as to make it unfit for drinking, and now they speak of making experiments, to see whether Dayton and its vicinity might not possibly be an oil region."

"We begin to be alarmed.—The reader asks why? Because we fear that we shall suffer an injury. Coal oil may be good in its place, but when it makes its appearance every where, we fear that we shall have too much of a good thing. Hear our reasons: Some years ago we bought a bushel of potatoes from a neighbor which had such an unpleasant taste, that we could not eat them. When we inquired into the cause, it was found that he had his oil can hanging right above his potatoes, and through a leak in this can the oil dropped down into the potatoes.

Hear one more reason: The thought occurs to us that the world may soon come to an end. It is universally believed that this world will at last be burnt up with fire. Now it is possible that this coal oil is just the material wherewith the Lord designs to destroy this earthly ball. If oil makes its appearance everywhere, and in still increasing quantities, then our apprehensions will be greatly strengthened."

For the consolation of our respected colleague of the "Freischliche Botschafter" (Joyful Messenger), we would remind him of the fact that when the world is to be consumed with flaming fire, it will be only the wicked that shall be burned up like stubble; but the saints will be suddenly transformed and caught up to meet their coming Savior in the air. The christian therefore can look forward to the end of the world and the coming of the Savior without fear or alarm, and adopt the language of inspiration: Come Lord Jesus, come quickly. Amen.

## EDITORIAL CORRESPONDENCE

Bro. Anstadt!

I have received two numbers of your paper, and I need hardly inform you that I like its name, its spirit, and its object. The name indicates its theological standpoint, and should at once receive the cordial support of all American Lutherans. I am well aware that the old symbolist, or as they should rather be called the factionists, of all shades in our church, deny the existence of the American Lutheran church. I hope the American Lutheran will let them know that there is such a church in this country, and that those miserable German and Scandinavian bigots who are looked upon even in their own country as factionists, cannot succeed with their cast off garments of popery, in this free and

enlightened land. American Lutheranism is a fixed fact, and it is time that it should be properly represented by the press. As American Lutherans we have no reason to be ashamed of our principles, of our theology, or of our churches.

1. We believe in the doctrinal articles of the Augsburg confession just in so far as they are supported by God's Word, and no farther, and we claim the entire right to judge and determine in the matter. We cannot learn from the Bible that God ever authorized the men of the 16th century to judge for those of the 19th.

2. We believe in protracted meetings, in prayer-meetings, in revivals, in personal and experimental religion, in justification by faith, not as a mere theory, but as a practical thing; a thing to be known and felt by every true child of God. We also believe in family religion, we insist upon all our members to hold family prayer, and we doubt the piety of those who neglect it.

3. We do not believe in the popish doctrine of Baptismal Regeneration that has been retained in some of our Symbolical Books. We do not believe that any person can be regenerated who cannot believe. We believe in infant baptism, not however as a means of regeneration, but as a means of having our children under a train of circumstances that may result in their regeneration. We believe that the doctrine of baptismal regeneration as taught by our symbolical factionists, and held by the Roman Catholic church, is calculated to destroy more souls, than any other single error ever foisted upon the church.

Not long since I preached to an old symbolical church on the subject of conversion, after preaching one of the leading members said "yes this is all right, every body must be converted, but we Germans have all been converted when we were baptized." This is a general notion in all our symbolical churches. It is this error more than any other that stands in the way of our spiritual progress. This error I hope the American Lutheran will take by the throat, no matter whether it be taught at Wartburg, Buffalo, St. Louis, Columbus, or Philadelphia, it is a soul destroying error, and must not be spared. I hope you will not only lay the axe at the root of this tree, but take it up and sling it in such a manner that its sturdy strokes will be felt all around.

4. We do not believe in the physical presence of the Lord in the Holy supper. This we look upon as another source of error calculated to keep our people from an experimental knowledge of religion. What is it that keeps the poor deluded priest ridden Romanist in ignorance of experimental piety? They are taught that in the sacrament they receive the true body of Christ, and that makes them holy. Where is the difference between them and those Lutherans who believe in the presence of the real body? This system makes religion a physical, whereas the Bible makes it a spiritual thing; that is just the difference. I hope you will not mince matters, and try to carry water on both shoulders. From present indications there is only one thing for us to do, we must come out in firm and unequivocal opposition to the old symbolists. I have done so for near a score of years and intend to hold on to the end. You have my best wishes for the success of your enterprise; my prayers and sympathies are fully with you; send me your paper, here is the money; perhaps I can do something more for it.

## A BIBLE LUTHERAN.

A minister who is about moving into the bounds of the Synod of Pennsylvania sends in his subscription to the American Lutheran accompanied by the following remark: "As I expect to get among the Alt-Lutherans down there, I thought it best to subscribe for the 'American Lutheran' to counteract any of the dead atmosphere I may there inhale."

We commend this good brother for his precaution. We hope now that he will not be selfish, but try to circulate the American Lutheran among his clerical brethren and especially among the members of his own congregation as a preventative against the contagion of symbolism.

An intelligent layman in eastern Pennsylvania writes to us as follows:

"May you long live to stand up for American Lutheranism as it is called. I call it Luther's Religion and the Religion of Jesus Christ, without which, no one can enter the kingdom of heaven. An old Lutheran in our neighborhood, shortly before his death said, old Lutheranism or formality may do to live by, but it will not do to die by. And it begets sorrow in my heart to see it encouraged by pastors and printers. Hoping the time may soon come when formality in our churches may cease, and the religion of Jesus Christ be built on its ruins, I pray for God's blessing on your efforts."

—We generally have a twofold experience to attend to, how we think others shall do, and how we do ourselves. If we keep to the latter more faithfully we will no doubt do better.

## Varieties.

### MEN FOR THE TIMES.

BY RIGHT REV. BISHOP CLARK, OF R. I.

THERE is a certain species of thought, the result of what may be called the atmospheric influences of the age, which exists almost everywhere in a latent form; and the man who gives embodiment to this thought, thus bringing it within the range of consciousness and observation, is he who most effectually moves the people. To produce what has been produced before and done its work; to re-argue questions which have been already disposed of, or proved to be incapable of solution; to raise speculations which have no bearing upon any existing facts, is only to replant a tree whose roots are dead.

### WHAT WE WANT.

The educated men of the times, who would help to elevate their country, must not only give to her service the aid of vigorous, manly, and timely thought, but also such thought as will best subserve her moral and religious welfare. It is great and holy truth that we want, and this is not earth-born, but comes from beyond the clouds. "The inspiration of the Lord giveth understanding." The thoughts that have not been in some sense inspired have soon expired, breathed themselves into the air, and been scattered. Who reads the old, infidel books? The very skeptic of the day alights there, probably because he thinks he can write better; but he also must be content in time to share their fate. John Bunyan, "the despised thinker," is read, while Hobbes, and Shaftesbury, and Woolston, and Tindal sleep quietly in the dust. "Ashes to ashes," has long been said over their works. Many a brilliant effort over modern skepticism, whose scintillations charm the multitude, is doomed to as speedy an extinction. For a moment, the gorgeous coruscation lights up the horizon with its artificial fires and obliterates the stars; but after the short blaze is over, the old planets are found in their places, shining calmly as before. The human race have no interest in seeing those great truths, upon which their choicest hopes rest, blotted out of being; they exist for the soul, and the soul exists for them, and this affinity is not so readily broken. The world is always conservative of those truths, except when under some temporary delirium, and the whole race never go mad together. Whatever doctrine or institution is essential to the welfare of mankind, will assert its right to live, and the world will in the end be most grateful to those who have done the lowliest homage to that divinely-given truth.

### LITTLE MAGGIE.

Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein.

I had been absent from home for some days, and was wondering, as I again drew near the homestead, if my little Maggie, just able to sit alone, would remember me, and I was picturing to myself the sudden lighting up of her eye when I should enter. As I approached the sitting-room I discovered my little daughter upon the floor with her playthings, while a number of ladies were present engaged in conversation. To test her memory, I stationed myself where I could see her, but could not be seen by her, and called her name in the old familiar tone, "Maggie." She dropped her playthings, looked up quickly, glanced around the room, her eye dwelling a moment on each face, and then, as a shade of disappointment crept over her countenance, looked down upon her toys. Again I affectionately repeated her name, "Maggie;" when she looked up with an anxious and expecting glance, and once more surveyed the room; but not seeing the father's face she looked very sad, and slowly, as if her attention was directed to something else, resumed her employment. Once more I called "Maggie;" when dropping her playthings and bursting into tears, she stretched out her arms in the direction whence the sound came, knowing that, though she could not see him, her father must be there, for she knew his voice.

Ah! thus often, very often, does the child of God, when the darkness is about him, stretch out his arms to his heavenly Father! His spiritual eye may not fully discern that Father's face, but he knows his voice. It was not, at first, the sight of her Lord, but his familiar voice, exclaiming "Mary!" which caused the weeping woman at the tomb to start and cry out joyfully, "Rabboni!" O for the faith that takes God at his word! the childlike trust which, though it can see nothing, yet knows that the Lord is there! "Blessed are they that have not seen, and yet have believed."

### LONG LIFE NOT ALWAYS BEST.

After all, the mere period of our stay in this world, whether long or short, is not the great fact of our being. It is the world beyond that gives this mortal life all its import. Life is nothing, and more an empty name, apart from immortality. But, with eternity in view, our allotted time of three-score years and ten, the thousand years of the antediluvian patriarchs, and the brief span of childhood's hour, are alike objects of the most solemn and impressive grandeur.—The sorrow-stricken patriarch of Uz, in view of the vanity of this life, and the glory of that which is to come, might well say, Who would live always?

—It is the Bible rule that obedience and blessing follow each other.

There are advantages, doubtless, in a long life. What opportunities of usefulness, what seasons for improvement, what treasured stores of wisdom, what conquests of heroic virtue would not be opened to one, even in such a world as this, by the long life of a Methuselah! And yet how many sins, sorrows, and corroding cares to counterbalance in all!

If, at this distance, we were called upon to select a mortal career from the lives of all the people before the flood, can we say there would be more to win us in the weary pilgrimage of Lamech or Methuselah, than in the half-finished existence of a translated Enoch, or the early doom of a martyred Abel? Why, then, should we think of loss and failure in the departure of our youthful and gifted dead—the young man in his noonday strength, the maiden in her womanly glory, the infant in its budding sweetness?

### A NEW FIRE EXTINGUISHER.

Galligani's Messenger says that an apothecary at Nantes, has just discovered, by the merest accident, that ammonia will put out fires. He happened to have about seventy litres of benzine in his cellar, and his boy, in going down carelessly with a light had set fire to it.—Assistance was speedily at hand, and rail after pail of water was being poured into the cellar, without producing any effect, when the apothecary himself took up a pail which was standing neglected in a corner, and emptied the contents into the cellar. To his astonishment the flames were quenched as if by magic, and upon examination he found that the pail, which belonged to his laboratory, had contained a quantity of liquid ammonia. The result is easy to explain on scientific principles; for ammonia, which consists of 82 parts of nitrogen and 18 of hydrogen is easily decomposed by heat; and nitrogen thus set free in the midst of a conflagration must infallibly put out the flames.

### A Fast Life.

A "fast life" cannot be lived with impunity. In this field of waste and disorder, as in every other, God's violated law, however it may be forgotten, never fails to assert and vindicate itself. "The vicious die early." They fade like shadows, or tumble like wrecks and ruins into the grave—often when quite young, almost always before forty. "Bloody men," says the Psalmist, "shall not live out half their days;" and the remark is equally true of "fast" men. They live unsteadily, spend their twelve hours in six, turn night into day, or use for carousal or dissipation time that should be used for rest; and in their rush in the chase of pleasure get out of sight and into darkness, while others are in the glow and glory of life. Many a man, and many a woman too, dies thus long before their time. They keep such a constant steam that the boiler is consumed or explodes. The machinery is destroyed by reckless speed, and its inevitable wear and tear. —Rev. T. Binney.

### NOT YET.

"Not yet," said a little boy, as he was busy with his trap and ball. "When I grow older, I will think about my soul."

The little boy grew to be a young man.

"Not yet," said the young man. "I am now about to enter into trade. When I see my business prosper, then I shall have more time than now."

Business did prosper.

"Not yet," said the man of business. "My children must have my care. When they are settled in life I shall better be able to attend to religion."

He lived to be a gray-headed old man.

"Not yet," still he cried. "I shall soon retire from trade, and then I shall have nothing else to do but to read and pray."

And so he died. He put off to another time what should have been done when a child. He lived without God and died without hope.

MARRIED.—In Rock-Town near Williamsport Pa., Dec 1st. 1864, by Rev. A. W. Lentz, Mr. Theodore Smith to Miss Catharine Wise, both of Lycoming County Pa.

MARRIED.—On the 22nd. of Dec. 1864, by Rev. A. W. Lentz, Mr. James Miller to Miss Sarah Pike, both of Lycoming County Pa.

MARRIED.—At the residence of the bride's father, on the 12th. inst. by Rev. A. W. Lentz, Mr. Josiah Gruver of Lycoming County Pa. to Miss Sarah Smith of Union County Pa.

### THE AMERICAN AGRICULTURIST.

In our notice of this excellent Journal in the last No. of the American Lutheran we inadvertently omitted the address of the publisher. We will give it now, so that any of our readers who may wish to send for a copy may know where to find it. It is simply: American Agriculturist 41, Park-Row, New York City.

The regular circulation of the American Agriculturist to actual subscribers is at least twenty times greater than the average circulation of all other similar journals. The regular circulation of the Agriculturist is from fifty to sixty thousand greater than that of any other similar journal in the world.

—In the morning of life do well that honor may follow in the train of years. It is a pity to be filled with regrets when we should be reaping the fruits of early toil.



## Children's Department.

## A NURSERY SONG.

The following pretty baby song is copied from a London paper. It is translated from the German, and is very sweet and simple. Those little misses who have to take care of "the baby" should commit it to memory, and sing it when "baby" is restless and will not sleep. Perhaps it will sing him into good humor and put him to sleep. Try it, girls, and write me of your success. But here is the song:

"Mother, now tell,  
Why do you love your baby so well?  
The mother said, 'O!  
And do you not know?  
Sweet and happy it lies,  
It frets not nor cries;  
It is full of its glee  
As the bird on the tree.  
It smiles on my breast  
As it goes to its nest;  
And it wakes in its bliss  
With a smile and a kiss:  
And that is the reason I love it so well,  
How dearly, how dearly, I never can tell."

"Baby, baby tell,  
Why do you love your mother so well?  
The baby said, 'O!  
And do you not know?  
She keeps me from harm,  
Holds me soft on her arm,  
And if I am ill,  
Watches over me still;  
Gives me good things to eat,  
And kisses so sweet;  
And is kindest to me  
Of all that I see:  
And that is the reason I love her so well,  
How dearly, how dearly, I never can tell."

## TALKING TO CHILDREN.

The superintendent of a Sunday school was questioning his pupils concerning the address made during the previous session.

"Children, what did Mr. Phoney tell you this morning?"

No answer was made.

"Can't any one tell me what he said? Susie can't you remember?"

Susie, a bright little one of seven years, arose, and with one finger in her mouth, bashfully lisped out:

"Pleathe, thir, he talked and he talked, and he said ath how he loved uth, and he talked—and—and—we all thought he wath goin' to thay thumthing, but he didn't thay nothin'."

This is not quite so unfortunate as the experiment of a clergyman in Maine, who was opposed to having any mirth in Sunday school. He thought it injurious to all, and unnecessary for the entertainment of the children. He offered to address the school, and show that they could be well entertained seriously. I am credibly assured that the following dialogue ensued:

"Children, I am going to tell you about Peter. Who knows who Peter was?"

No answer was made.

"Can not any one—those large girls—tell me who Peter was?"

Still no reply.

"Can any little boy or girl in the school tell me who Peter was?"

"I can," said a little boy in the farther corner.

"Ah, that's a good boy. Now you come up on the platform by my side, and stand up in this chair, and tell those large girls who Peter was."

Jimmy did as he was bid, and in the shrill voice of childhood repeated:

"Peter, Peter, pumpkin eater,  
Had a wife and couldn't keep her."

At this point he was stopped, but not before the full point was taken by the school and Mother Goose's poem appreciated.

## A Child's Religion.

In a poor, unwholesome home a little time ago a father died of fever. He left as desolate a home as I had ever seen. On his burial night his widow and children were seated by the fire; the only daughter, a child of ten years, looking with a wearied look into her mother's face said, "Mother, how sore my head is!" Next day a fever in her was developed, and for safety of the rest she was ordered to the hospital. She is one of our Sunday school scholars. Just before the twilight hour the hospital van came to take her.

In times of trouble you often see among the poor a quiet strength that rises to heroism. When the wheels of the van were heard in the lane, and pausing at the door, there was simply, "Maggie, they have come for you now." To prepare to go, the child at once raised her aching head from the pillow with her artless, "Mother, ye ken I may not come back to you again. Will the man wait till I sing my hymn?" And with a quivering voice she began with,

Come sing to me of heaven  
When I'm about to die;  
Sing songs of holy ecstasy  
To wait my soul on high.

After a moment's pause, she took up the chorus of another favorite hymn with our scholars;

Here in the body pent,  
Absent from thee I roam;  
But nightly pitch my moving tent  
A day's march nearer home.  
Nearer home.

And so they carried the ailing child that night, with such joyous thoughts as these filling her young heart, to pitch her tent in the place where the journey from this to the eternal world is so short and so often made. O blessed religion, this of Jesus! Blessed the child of ten, as well as to the age of seventy years. "This is but a child's religion," you say. Yes, and it is not the glory of the Gospel that it does give strength and gladness to the young heart? The most childlike are most blessed by it. Jesus, the loving Saviour

will yet, as when on earth, deal gently with little ones, for of such is the kingdom of heaven.

## Japanese Little Folks.

The Hon. Frank Hall, who was in Japan a few years ago, speaks thus favorably of the Nipponese children. The Japanese, it will be remembered are heathen. Mr. Hall says:

"During more than a half year's residence in Japan, I have never seen a quarrel between old or young. I have never seen a blow struck—scarcely an angry face. I have seen the children at their sports, their kites upon the hill, and any amount of intermingled strings or kites lodged in the trees, but no angry words or impatience. I have seen them intent upon their games of Jackstones or marbles under shaded gateways of the temples, but have never seen an approach to quarrel among them. They are taught implicit obedience to their parents, but I have never seen one of them chastised. Respect and reverence to the aged is universal. A crying child is a rarity seldom seen. We have nothing to teach them in this respect out of our abundant civilization. I speak of what I know of the little folks of Japan for more than any foreigner have I been among them. Of all that Japan holds, there is nothing I like half so well as the happy children. I shall always remember their splotched eyes and ruddy brown faces with pleasure. I have played battle-dore with the little maidens in the street, and flown kites in the fields with as happy a set of boys as one would wish to see. They have been my guides in my rambles, shown me all the streams and ponds, where all the flowers lay in the thickets, where the berries lay ripening on the hill; they have brought me shells from the ocean, and blossoms from the field, presenting them all with modesty and a less bashful grace than a young American boy would do. We have hunted the fox-holes together, and looked for the green golden ducks among the hedges. They have laughed at my broken Japanese, and taught me better, and for a happy, good-natured set of children, I will turn out my Japanese friend against the world. God bless the boys and girls of Nippon."

[From the Educator.]  
**Train up the Youth.**  
It is a well known fact that children will receive instruction of some kind; they will learn some thing every day; and if the right kind of instruction is not given to them, they will receive an improper education. This fact makes it necessary to give to the rising generation the right kind of an education.

The mind of a child is like wax when it is warm. Then it is easy to make an impression on it; but if the wax becomes cold, it is not so easily done. So it is with every child. It is easy to make impressions on the mind. The seed is sown, as a general thing, in the days of youth—that will blossom and bear fruit in after life.

Impressions once deeply made—habits once deeply contracted, become interwoven in our very nature! and are extremely hard to remove.

If a person, in the days of youth, contracts a habit of indolence, it will be harder to overcome when grown to old age. I never knew an old man to become industrious, who had spent his former life in indolence. If a young man forms the offensive, filthy habit of using tobacco, in any of its forms, or intoxicating drinks—in short, evils of any kind—and these habits grow with him to manhood, he will find it very difficult to break off from them in after life. But, if he grows up in the practice of virtue and industry, in the habit of morality and religion, he will bear these marks through his future life, and will rise to dignity and honor—will be an honor to his friends and a blessing to the church and to the world.

The Sabbath-school is the place to train the young in the habits of morality and religion—for training the youth in the knowledge of the Holy Scriptures. The sacred influence of Bible truth is the great lever that beats back the powers of moral darkness, ignorance and superstition. It is the great lever-power that puts in motion all the arts and sciences with which we are blessed above the heathen. It is the sun in the moral firmament, that shines into the heart of man, and lights up his pathway from this to another and more glorious mode of existence. All nations that have not the Bible, are in a state of degradation. Just take a view of the heathen world, and behold the ignorance, superstition, vice, and misery. Socrates, one of the ancient philosophers, with all his wisdom, was a believer in divination and was guilty of very gross crimes. Plato taught the people that it was quite honorable to tell a lie. Cato was guilty of prostitution, and drunkenness, and advocated selfmurder, and finally killed himself.

In the southern part of Asia is a portion of country called Hindoostan, where they are heathen. These people bow down before their numerous idols. Hundreds of them fall down before the car that bears the god juggernaut, and are crushed to death beneath its wheels. The Hindoo mothers throw their babes into the river Ganges, to be eaten by alligators. When a man dies, he is sometimes buried! and sometimes his body is burned. If he be buried, his wife is buried alive with him! and their own children sometimes help tread the dirt down in the grave.

If the body is burned, the wife is burned alive with him! and the people, with drums, and other instruments, make a noise, to drown the cries of the burning wife. South of Hindoostan in the Indian Ocean, is the island of Ceylon. There, too, people are without the Bible! and they worship devils. The Chinese are an idolatrous people. The Birmans are idolaters, and are very superstitious. Sometimes they wear an iron collar on their necks, for a long time, and sometimes walk on spikes, and sometimes go on their hands and knees for miles, and sometimes are chained to some tree, for many days together.

What a great pity it is, that they have not the Bible to teach them better things. They worship wild animals, and serpents, and even logs of wood. In some of the heathen countries they are impure in every description. Females are looked down on with contempt. They are not allowed any education; and are hated, and many of them killed as soon as they are born. Some of them glory in war, and kill their prisoners, and then eat them.

You have heard much said about the ignorance of the Africans; and, perhaps, the half has not been told us. Now why, I ask, are not such things in this country? There is but one answer to this question, and that is—We have the Bible. O, what a blessed thing it is to live in a land of Bibles. The Bible is in almost every family in our country, and can be read by almost every individual. It is the Book of every Sabbath-school scholar. In this book we are instructed how to live; what to shun; and what to cleave to. If, in the day of youth, we follow the teachings of the Bible, we will not be likely to forsake the path of the just when we are old.

As the sun sends forth his rays of light and heat in every direction, until this vast system of worlds feels its influence, so the Bible is designed to send out its light and truth, until this entire world shall be brought under its influence.

"Until righteousness shall cover the land, as the waters do the great deep."—Until the heathen shall be given to Him for an inheritance, and the uttermost part of the earth for a possession."

The proper training of the youth is laying the foundation, so as to carry on this great and good work. The Sabbath-schools are often the means of planting the seed of gospel truth in the mind of

Gospel Etiquette. Every young person should commit and practice the following gospel rules on Christian conduct.

1. Condescend to men of low estate.
2. Look not every man upon his own things, but also upon the things of others.
3. Be not wise in your own conceit.
4. Let each one esteem another better than himself.
5. Recompense evil to no man.
6. Let your love be without dissimulation.
7. Love your neighbor as yourself.

[From the Educator.]

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the child, which will finally bear fruit on the shore of immortality. Every superintendent should feel that this should be his special concern, while taking the oversight of the school. Every teacher should endeavor to present the truths of the Bible, so as to leave good and lasting impressions on the mind of his or her class.

There are many inducements, which are presented to the young, to draw them into the net, and bind them fast in the chains of vice and folly. It is therefore the more needful to use all possible means to start the young in the right way, for in the light of gospel truth there are still ten thousand snares ready to entrap the feet and destroy the soul.

New Oxford, Pa.

J. S. G.

TALKS ABOUT HEALTH.  
DRESS OF OUR EXTREMITIES.

By DR. LEWIS M. D.

During the damp and cold seasons deficient dress of the feet and legs is a fruitful source of disease. The head, throat, and liver are perhaps the most frequent sufferers.

The legs and feet are far from the central part of the body. They are not in great mass, like the trunk, but extended and enveloped by the atmosphere. Besides, they are near the damp, cold earth.

For these and other reasons, they require extra covering. If we would secure the highest physiological conditions, we must give our extremities more dress than the body. We men wear upon our legs, in the coldest season, but two thicknesses of cloth. The body has at least six. Women put on them four thicknesses under the shawl, which, with its various doublings, furnishes several more—then over all thick, padded furs; while their legs have one thickness of cotton under a balloon. They constantly come to me about their headache, palpitation of the heart, and congestion of the liver. Yesterday, one said to me, "All my blood is in my head and chest. My head goes bumpety-bump, my heart goes bumpety-bump."

I asked, "How are your feet?" "Chunks of ice," she replied. I said to her, "If you so dress your legs and feet that the blood can't get down into them, where can it go? It can't go out visiting. It must stay in the system somewhere. Of course, the chest and head must have an excessive quantity. So they go 'bumpety-bump,' and so they must go until you dress your legs and feet in such a way that they shall get their share of blood. In the coldest season of the year, I leave Boston for a bit of a tour before the lyceums—going as far as Philadelphia, and riding much in the night without an overcoat; but I give my legs two or three times their usual dress. During the coldest weather, men may wear, in addition to their usual drawers, a pair of chamois-skin drawers with great advantage. When we ride in a sleigh, or in the cars, where do we suffer? In our legs of course. Give me warm legs and feet, and I'll hardly thank you for an overcoat."

"My dear madame, have you a headache, a sore throat, palpitation of the heart, congestion of the liver, or indigestion? Wear one, two, or three pairs of warm woolen drawers two pairs of warm woolen stockings, and thick warm shoes, with more or less reduction in the amount of dress about your body, and you will obtain the same relief permanently that you would derive temporarily from a warm foot-bath."

I must not forget to say that a thin layer of India-rubber cemented upon the boot-sole will do much to keep the bottom of our feet dry and warm.

## The Pennsylvania Central Rail Road.

1864.

## THE GREAT DOUBLE TRACK ROUTE.

The capacity of the Road is now equal to any in the Country.

## THE GREAT SHORT LINE TO THE WEST.

Facilities for the transportation of passengers to and from Pittsburgh, Cincinnati, Chicago, St. Louis, St. Paul, Nashville, Memphis, New Orleans and all other towns in the West, Northwest, and Southwest, are unsurpassed for speed and comfort by any other route. Sleeping and smoking cars on all the trains.

Pittsburg and Erie Mail 8 30 p m  
Paoli Accommodation No 1 10 00 a m  
Parkersburg train 1 10 p m  
Paoli Accommodation No 2 5 30 p m

Mail train, 8 00 a m  
Fast Line 12 00 " m  
Harrisburg Accommodation, 2 30 p m  
Lancaster Accommodation, 4 00 p m  
Philadelphia express, 11 10 p m

Passengers for Sunbury, Williamsport, Elmira, Buffalo, Niagara Falls, and intermediate points leaving Philadelphia at 8 30 p m, and 8 00 a m go directly through.

For further information, apply at the Passenger Station, S. E. corner of Eleventh and Market Sts. By this route freights of all descriptions can be forwarded to and from any point on the Rail Roads of Ohio, Kentucky, Indiana, Illinois, Wisconsin, Iowa, or Missouri, by Rail Road direct, or to any point on the navigable rivers of the West, by steamers from Pittsburgh.

The rates of freight to and from any point in the West by the Pennsylvania Railroad, are at all times as favorable as are charged by other Rail Road Companies. Merchants and shippers intrusting the transportation of their freight to this Company, can rely with confidence on its speedy transit.

For freight contracts or shipping directions apply to or address the Agents of the Company.  
S. B. KINGSTON, Jr., Philadelphia.  
D. A. STEWART, Pittsburgh.

## MISSIONARY INSTITUTE.

This Institution consists of two departments—a Theological and a literary. The course of instruction in both is designed to be thorough and liberal. The full course in the Theological department embraces a period of three years, each year being divided into three sessions. The students can enter at the beginning of each session. In this department students pay no tuition.

The course of instruction in the classical department is designed to prepare students for the Theological department, and also for the Junior class in college, as well as to furnish a good business education to such as design neither to enter college nor to prepare themselves for the ministry.

One hour is daily devoted by Prof. Nealling to the giving of instruction in vocal music. For this branch no additional charge is made. All the students are expected and encouraged to attend this exercise.

The rates of tuition vary according to the grade of studies pursued by the pupil:

First Grade, \$5 00 Exercises in Reading, Orthography and Defining, Penmanship, Modern Geography and Arithmetic.

Second Grade, \$7 00. Besides the studies of the first grade the second embraces Grammar, History, Ancient Geography, First lessons in Latin, Greek, Algebra, Composition and Declamation.

Third Grade, \$9 00. Besides the studies of the two preceding grades, the third embraces Latin, Greek, the Higher Mathematics, Rhetoric, Logic, &c. Furnished rooms (except sheets, pillow-cases and towels,) and janitor service per session, \$4.00.

Boarding per week, from \$2.50 to \$2.75. Students find their own Fuel and Light.

The scholastic year is divided into three sessions of 13 weeks each.

The Fall session commences August 18th.

The Winter session commences Nov. 17th.

The Spring session commences March 1st 1865.

The Winter session will consist of 14 weeks, including one week's vacation at the Christmas Holidays. There will also be a vacation of one week at the close of the Winter session.

A merit roll is kept, showing the scholarship, conduct, and attendance of each student. At the end of each session, this roll, if desired, will be given to the students, or forwarded to parents and guardians.

This school is located at Selingsgrove, Snyder Co., Pa. Selingsgrove is justly celebrated for the healthfulness of its climate, beauty of its scenery, and for the Christian intelligence of its inhabitants. It is situated on the Northern Central Railroad, fifty miles north of Harrisburg. It is easy of access from all parts of the Country.

For further particulars Address  
P. BOX, PRIN. COL. DEPT.,  
Nov. 1864. H. ZIEGLER, Theol. Prof.,

## NORTHERN Central RAILWAY.

## WINTER TIME TABLE.

Three Trains Daily to and from

BALTIMORE.

AND

WASHINGTON CITY.

Connections made with trains on Pennsylvania Railroad, to and from Pittsburgh and the West. Two Trains Daily to and from the North and West Branch Susquehanna, Elmira, and all of Northern New York.

On and after Monday, November 16th, 1864, the Passenger Trains of the Northern Central Railway will arrive at and depart from Selingsgrove to wit:

**SOUTHWARD.**  
Accommodation (Harrisburg & Sunbury) 7 55 a m  
Mail 10 52 a m  
Night Express 11 54 p m  
Philadelphia & Erie Express 10 45 p m

**NORTHWARD.**  
Morning Express 5 03 a m  
Mail 4 07 p m  
Accommodation (Harrisburg & Sunbury) 6 52 p m  
Philadelphia and Erie Express 8 55 a m

Ticket office at the Ferry.  
Express All trains now stop at Selingsgrove.  
All Trains daily except Sundays and the Express northward on Monday mornings.

## Lutheran S. S. Herald.

This excellent and attractive paper will commence its Sixth Volume with the opening of the year 1865.

The sheet will continue to be beautifully illustrated, and every effort will be made to render it still more pleasing and instructive. The Herald is issued monthly, by the Lutheran Board of Publication, at the following terms:

Single copy, per year. 25 cts.  
People, per year, to one address. \$1 25  
10 " " " " 2 00  
25 " " " " 3 75  
100 " " " " 12 00

Payable invariably in advance.

No more money is to be sent us for postage by those residing within the United States. Postage must be paid at the office where the paper is received. It is hoped that all our people will give the preference to this paper, which is especially prepared for the children of our Church. Will old patrons please promptly renew their subscriptions, and many others send on their orders as soon as practicable.

Letters relating to the editorship of the Herald address to the Editor, Rev. M. SHEPHERD, Stewartville, Warren Co., N.J.

Orders for the paper and remittances of money address to the Business Agent, Mr. T. L. SCHRAKE, Lutheran Publication House, Philadelphia, Pa.

## PHILADELPHIA &amp; ERIE R. ROAD.

THIS great line traverses the Northern and Northwest counties of Pennsylvania to the city of Erie, on Lake Erie.

It has been leased by the Pennsylvania Rail Road Company, and under their auspices is being rapidly opened throughout its entire length.

It is now in use for Passenger and Freight business from Harrisburg to St. Mary's (216 miles) on the Eastern Division, and from Sheffield to Erie (78 miles) on the Western Division.

Its entire length was opened for passenger and freight business, October 17th, 1864.

Time of Passenger trains at Milton.

Leave Eastward.  
Through Mail Train 9 45 p. m.  
Elmira Express Train 10 59 p. m.  
Accommodation 9 58 a. m.

Leave Westward.  
Mail Train 4 53 a m  
Elmira Express Train 5 56 a m  
L. Haven Accommodation 5 03 p m  
Wmpt Accommodation 12 32 a m

Passenger cars run through without change both ways between Philadelphia and Erie.

Elegant Sleeping Cars on Express Trains both ways between Williamsport and Baltimore, and Williamsport and Philadelphia.

For information respecting Passenger business, apply at the S. E. Cor. 11th and Market Sts.

And for Freight business of the Company's Agents:

S. B. Kingston, Jr., Cor. 13th and Market Sts., Philadelphia.

J. W. Reynolds, Erie.

J. M. Drill, Agent N. C. R. R. Baltimore.

H. H. Housrook, General Freight Agt. Phil'a.

Lewis L. Houpt, General Ticket Agt. Phil'a.

Jos. D. Potts, General Manager, Wmpt't.

March '64.